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and intermittent; (2) in productive labor the excitation is voluntary, while in savage *sport* it is almost automatic; (3) in savage *sport* there is a voluptuous element which is lacking in productive labor, being replaced by an element of pain; (4) modern *sports*, in all their forms,—bicycling, horse-riding, Alpinism, etc., are identical with the first forms of savage activity.

*La Sensibilité de la Femme.* M. OTTOLENGHI. Ibid., pp. 395-398.

This article résumés experiments on 400 men and 681 women. The author concludes that it is certain that women feel pain less acutely than men, and that suggestion and auto-suggestion (emotion, example, imitation) influence much the sensitiveness of women to pain. This less sensibility to pain he regards as a characteristic of inferiority.

*La Notation des Couleurs au Japon.* M. A. ARRIVET. Ibid., pp. 653-656.

This is a valuable study of Japanese color-names.

*Racial Anatomical Peculiarities.* D. K. SHUTE. Amer. Anthropol., Vol. IX (1896), pp. 123-132.

Dr. Shute concludes that "some of the anatomical peculiarities, which, taken together, stamp a race as high or low," are the following: "Cranial sutures that are simple in arrangement and unite early; a wide nasal aperture, with the nasal bones ankylosed; undue projection of the jaws and receding chin; well developed wisdom teeth appearing early and permanent; a humerus of undue length, and perforated; an elongated calcaneum; a small calf of the leg; a flattened tibia; a narrow pelvis, etc. These characters, the author thinks, are "simioid," and the races which possess them "in largest number and development" are "lowest in the scale." Dr. Frank Baker, in the discussion on Dr. Shute's paper, took occasion to call attention to the abuse of the term "atavism" by biologists and to the misunderstanding of what are called the racial peculiarities of the negro," and remarked that "there does not seem to be adequate ground for the conclusion that his racial peculiarities are remarkably simian;" also "after examination of many bodies of Africans found in the dissecting rooms, it seems evident that ape-like characters are no more common among them than among whites." Dr. Th. Gill thought that the key-words for the explanations of these peculiarities in great part were *use* and *disuse*.

*The Purposes of Ethno-Botany.* J. W. HARSHBERGER. Amer. Antiqu., Vol. XVIII (1896), pp. 73-81.

This article is a plea for an ethno-botanical garden "to surround the museum building, to provide living plants for study in connection with the objects of vegetal origin displayed in the museum." The idea is to "arrange the plants with reference to the Indian tribes who cultivated them," and it is hoped that such a garden would soon "become a Mecca for those who desire to write upon our American plants and their uses among the aborigines."

*A Contribution to Ethno-Botany.* J. W. FEWKES. Amer. Anthropol., Vol. IX (1896), pp. 14-21.

This is a study of plants used for food and medicinal purposes by the Tusayan Indians, with etymological explanations of the names, where interpretation is possible. Of the *Mentzelia albicaulis*, it is interesting to learn that "its seeds are gathered by the girls in the afternoon, as it is asserted that the seeds will not fall until the sun has passed half way over the sky."

*Beitrag zur Pflanzenkunde der Naturvölker America's.* A. F. CHAMBERLAIN. Verh. d. Berl. Anthropol. Ges., 1895, pp. 551-556.

A study of plants used as food and medicine by the Kootenay Indians, with etymological interpretations where possible.

*The Food of Certain American Indians and the Methods of Preparing it.* L. CARR. Proc. Am. Antiq. Soc. (1894), Vol. X (Worcester, 1895), pp. 155-190.

A valuable contribution to the study of food among primitive peoples, a subject of increasing importance in ethnology.

*The Whip-poor-will as Named in American Languages.* A. S. GATSCHE. Amer. Antiq., Vol. XVIII (1896), pp. 39-42.

In this brief but valuable article Dr. Gatschet presents a rare onomatological study of interest to the students of the psychology of language, especially of onomatopœia. Names of the bird are given from Algonkian, Iroquoian, Maskoki, Yuchi, Natchez, Siouan, Sahaptian and Zuni languages and dialects, and, whenever possible, etymologies are given. It is worth noting that among the Kayowé there is a children's name for the whip-poor-will, *pābi* = "younger brother."

*The Mystery of the Name Pamunkey.* W. W. TOOKER. Ibid., Vol. XVII (1895), pp. 289-293.

In this paper Mr. Tooker skillfully interprets for us the name *Pamunkey*, now designating a small tribe of Indians and a river of Virginia, but also in reality "a survival to our times of one of the reminders of an esoteric system which existed among the Powhatan tribes of Virginia at the commencement of the seventeenth century."

*The Algonquian Appellatives of the Siouan Tribes of Virginia.* W. W. TOOKER. Amer. Anthropol., Vol. VIII (1895), pp. 376-392.

Mr. Tooker treats with his accustomed *Sprachgefühl* and keen analysis the names which came to be given to the Siouan tribes of Virginia from the speech of another and distinct linguistic stock, with whom they came more or less into contact. Like others of Mr. Tooker's papers, this one also is a most welcome addition to the literature of the psychology of primitive languages.

### III. MISCELLANEOUS.

*Das Wesen des Humors.* Von DR. JOSEPH MÜLLER. München, 1896.

Humor, the most complicated form of æsthetical perception, is, according to Müller, still an unsolved problem. It is not strange, when one considers the quality of the theories hitherto propounded. One reads with weariness, not unmixed with pity, metaphysical and "idealistic" theories of humor in which the finite and the infinite, the ideal and the divine, the sensual and the non-temporal, etc., are held to be constituent elements of all humor. It is too Ptolemaic, too theocentric, too adult- or anthropo-centric, if I may use such terms. An inductive study based on animal, children, youth, old age and the insane is needed and will doubtless soon appear.

Dr. Müller cites the various theories, all "made in Germany;" he has never heard of Herbert Spencer's view, and knows nothing of "barbarians" in general. Of the authors cited, Jean Paul makes humor to be the application of the finite to the infinite,